1 Paul an Apostle of Iesus Christ by the commaundement of God oure savioure and Lorde Iesus Christ which is oure hope. 2 Vnto Timothe his naturall sonne in the fayth. Grace mercy and peace from God oure father and Lorde Iesus Christ oure Lorde. 3 As I besought the to abyde styll in Ephesus when I departed into Macedonia even so do that thou commaunde some that they teache no nother wise: 4 nether geve hede to fables and genealogies which are endlesse and brede doutes more then godly edyfyinge which is by fayth: 5 for the ende of the commaundement is love that cometh of a pure herte and of a good conscience and of fayth vnfayned: 6 from the which thinges some have erred and have turned vnto vayne iangelinge 7 because they wolde be doctours the scripture and yet vnderstonde not what they speake nether wherof they affirme. 8 We knowe that the lawe is good yf a man vse it lawfully 9 vnderstandinge this how that the lawe is not geven vnto a righteous man but vnto the vnrighteous and disobedient to the vngodly and to synners to vnholy and vnclene to murtherers of fathers and murtherers of mothers to manslears 10 and whormongers: to them that defile them selves with mankynde: to menstealers: to lyars and to periured and so forth yf ther be eny other thinge that is contrary to holsome doctrine 11 accordinge to the gospell of the glory of the blessed God which gospell is committed vnto me. 12 And I thanke Christ Iesus oure Lorde which hath made me stronge: for he counted me true and put me in office 13 when before I
1 Timothie 1:14

was a blasphemar and a persecuter and a tyraut. But I obtayned mercy because I dyd it ignorauntly thorow vnbelefe. 14 Neverthelater the grace of oure Lorde was more aboundaunt with fayth and love which is in Christ Iesu. 15 This is a true sayinge and by all meanes worthy to be receaved that Christ Iesus came into the world to save synners of whom I am chefe. 16 Notwithstondinge for this cause was mercy geve vnto me that Iesus Christ shuld fyrst shewe on me all longe pacience vnto the ensample of them which shall in tyme to come beleve on him vnto eternall lyfe. 17 So then vnto god kynge everlastingg immortall invisible and wyse only be honoure and prayse for ever and ever Amen. 18 This commaundement commit I vnto the sonne Timotheus accordynge to the prophisies which in tyme past were prophisied of the that thou in them shuldest fyght a good fyght 19 hавinge fayth and good conscie which some have put awaye from them and as concerninge fayth have made shipwracke. 20 Of whose nombre is Himeneus and Alexander which I have delivered vnto Satan that they myght be taught not to blaspheme

2

1 I exhorte therfore that above all thynges prayers supplicacions intercessions and gevynge of thankes behad for all men: 2 for kynges and for all that are in auctorite that we maye live a quyet and a peasable life in all godlines and honestie. 3 For that is good and accepted in the sight of godoure savioure 4 which will have all men saved and to come vnto the knowledge of the trueth. 5 For ther is one god and one (mediator) bitwene god and man which is the man Christ Iesus 6 which gave him silfe a rauasome for all men that it shuld be testified at his tyme 7 where vnto I am ordayned a preacher and an apostle: I tell the
trueth in Christ and lye not beynge the teacher of the gentyls in fayth and veritie. 8 I wyll theryfore that the men praye every where liftynge vp pure hondes without wrath or dowtinge. 9 Lykwyse also the wemen that they araye them selves in comlye aparell with shamfastnes and discrete behaveour not with broyded heare other golde or pearles or costly araye: 10 but with suche as becometh wemen that profess the worshippynge of God thorow good workes. 11 Let the woman learne in silence with all subieccion. 12 I suffre not a woman to teache nether to have auctoricie over a man: but forto be in silence. 13 For Adam was fyrrst formed and then Eve. 14 Also Adam was not deceaved but the woman was deceaved and was in transgression. 15 Notwithstondynge thorow bearinge of chyldre they shalbe saved so they continue in fayth love and holynes with discretion.

1 This is a true sayinge. Yf a man covet the office of a bysshope he desyreth a good worke. 2 Ye and a bisshope must be fautlesse the husband of one wyfe sober discrete honestly aparelled harberous apt to teache not dronken no fighter not geve to filthy lucre: but gentle abhorrynge fightynge abhorrynge coveteousnes and one that ruelth his awne housse honestly havynge chylde ren vnder obedience with all honeste. 5 For yf a man cannot rule his owne housse how shall he care for the congregacion of God. 6 He maye not be a yonge skoler lest he swell and faule into the iudgement of the evyll speaker. 7 He must also be well reported of amonge them which are with out forth lest he fall into rebuke and snare of the evyll speaker. 8 Lykwyse must the deacons be honest not double tonged not geve vnto moche drynkinge nether vnto filthy lucre: 9 but havynge the mistery of the fayth
in pure conscience. 10 And let them fyrst be proved and then let them minister yf they be founde fautlesse. 11 Even so must their wynes be honest not evyll speakers: but sober and faythfull in all things. 12 Let the deacons be the husbandes of one wyfe and suche as rule their children well and their awne housholdes. 13 For they that minister well get them selves good degre and greate libertie in the fayth which is in Christ Iesu. 14 These things write I vnto the trustinge to come shortly vnto the: 15 but and yf I tarie longe that then thou mayst yet have knowledge how thou oughtest to behave thy silfe in the housse of God which is the congregacion of the livinge God the pillar and grounde of trueth. 16 And with out naye great is that mistery of godlines: God was shewed in the flesshe was iustified in the sprete was sene of angels was preached vnto the gentyls was beleved on in erth and receaved vp in glory.

4

1 The sprete speaketh evydently that in the latter tymes some shall departe from the fayth and shall geve hede vnto spretes of erroure and dyvelysshe doctrine 2 of them which speake falce thorow ypocrisy and have their consciences marked with an hote yron 3 forbyddinge to mary and commaundinge to abstayne from meates which God hath created to be receaved with gevynge thankes of them which beleve and knowe the trueth. 4 For all the creatures of God are good and nothynge to be refused yf it be receaved with thankes gevynge. 5 For it is sanctyfyed by the worde of God and prayer. 6 Yf thou shalt put the brethren in remembraunce of these thynges thou shalt be a good minister of Iesu Christ which hast bene norisshed vp in the wordes of the fayth and good doctrine
which doctrine thou hast continually followed. 7 But cast awaye vngostly and olde wyves fables. Exercyse thy silfe vnto godlines. 8 For bodely exercise proffiteth lyttll: But godlines is good vnto all thynges as a thynge which hath promyses of the lyfe that is now and of the lyfe to come. 9 This is a sure sayinge and of all parties worthy to be receaved. 10 For therfore we laboure and suffre rebuke because we beleve in the livynge god which is the savioure of all men: but specially of those that beleve. 11 Suche thynges commaunde and teache. 12 Let no man despyse thy youth: but be vnto them that beleve an insample in worde in conversacion in love in sprete in fayth and in purenes. 13 Till I come geve attendaunce to redynge to exhortacion and to doctrine. 14 Despyse not the gyfte that is in ye which was geven the thorow prophesye and with layinge on of the hondes of an elder. 15 These thynges exercyse and geve thy silfe vnto them that it maye be sene how thou profetest in all thinges. 16 Take hede vnto thy silfe and vnto learnynge and continue therin. For if thou shalt so do thou shalt save thy silfe and them that heare the.

5

1 Rebuke not an elder: but exhorte him as a father and the yonger me as brethren 2 the elder wemen as mothers the yonger as sisters with all purenes. 3 Honour widdowes which are true wyddowes. 4 Yf eny wyddowe have children or neves let them learne fyrst to rule their awne houses godly and to recompence their elders. For that is good and acceptable before God. 5 She that is a very wyddowe and fremdlesse putteth her trust in god and continueth in supplicacion and prayer nyght and daye. 6 But she that liveth in pleasure is deed even yet alive. 7 And these thynges commaunde that they maye
be without fault. 8 If there be any that provide not for his own and namely for them of his household the same denyeth the faith and is worse than an infidel. 9 Let no widow be chosen under threescore years old and soch a one as was the wife of one man and well reported of in good works: if she have children if she have bene liberal to strangers if she have washed the saints' feet if she have ministered unto them which were in adversity if she were continually given unto all manner good works. 11 The younger widows refuse. For when they have begone to seek wantone to the dishonour of Christ then will they marry 12 having damnation because they have broke their first faith. 13 And also they learn to go from house to house ye not ydle only but also tryflynge and busybodyes speaking thynge which are not comly. 14 I will therefore that the younger women and bear children and gyde the house and give none occasion to the adversary to speake evill 15 For many of them are all redy turned bake and are gone after Satan. 16 And if any man or woman that believeth have widowes let the minister given unto them and let not the congregation be charged: that that maye have sufficient for them that are widowes in dede. 17 The elders that rule well are worthy of double honour most specially they which labour in the worde and in teachinge. 18 For the scripture sayeth: Thou shalt not mousell the mouth of the oxe that treadeth out the corne. And the labourer is worthy of his rewarde. 19 Agaynst an elder receive none accusacion: but under two or thre witnesses. 20 Them that synne rebuke openly that other maye feare. 21 I testifie before god and the lorde Iesus Christ and the electe angels that thou observe these thynges with out hasty judgement and do nothynge parcially. 22 Laye hondes sodely on no
man nether be partaker of other mens synnes: kepe thy silfe pure.  

23 Drynke no lenger water but vse a lytell wyne for thy stommakes sake and thyne often diseases. 

24 Some mennes synnes are open before honde and goo before vnto iudgement: some mennes synnes folowe after. 

25 Lykwyse also good workes are manyfest before honde and they that are other wyse cannot be hid.

6

1 Let as many servauntes as are vnder the yoke counte their masters worthy of all honour that the name of god and his doctrayne be not evyll spoken of.  

2 Se that they which have belevynge masters despyse them not because they are brethren: but so moche the rather do service for as moche as they are belevynge and beloved and partakers of the benefite. These thynges teache and exhorte. 

3 Yf eny man teache other wise and is not content with the wholsome wordes of oure lorde lesu christ and with the doctrayne of godlines 

4 he is pufte vp and knoweth nothynge: but wasteth his braynes aboute questions and stryfe of wordes wherof sprynge envie stryfe raylinges evyll surmysinges 

5 and vayne disputacions of men with corrupte myndes and destitute of the trueth which thynke that lucre is godlines. From soche seperate thy silfe. 

6 Godlines is great ryches yf a man be content with that he hath. 

7 For we brought nothynge into the worlde and it is a playne case that we can cary nothynge out. 

8 When we have fode and rayment let vs therwith be content. 

9 They that wilbe rych faule into temptacion and snares and into many folysshe and noysome lustes which droune me in perdicion and destruccion. 

10 For coveteousnes is the rote of all evyll which whill some lusted after they erred from the fayth and tanglyd them
selves with many sorowes. 11 But thou which arte the man of god flye soche thynges Folowe rightewesnes godlines love pacience and meknes. 12 Fyght the good fyght of fayth. Laye honde on eternall lyfe where vnto thou arte called and hast professed a good profession before many witnesses. 13 I geve the charge in the sight of God which quickneth all thinges and before Iesu Christ which vnder Pocius Pilate witnessed a good witnessinge 14 that thou kepe the commaundement and be with out spotte and vnrebukeable vntyll the apperynge of oure lorde Iesus Christ 15 which apperynge (when the tyme ys come) he shall shewe that is blessed and myghty only kyng of kynges and lorde of lordes 16 which only hath immortalite and dwelleth in light that no man can attayne whom never man sawe nether can se: vnto whom be honour and rule everlastynge. Amen. 17 Charge them that are ryche in this worlde that they be not excedynge wyse and that they trust not in the vncertayne ryches but in the livynge god which geveth vs abundantly all thynges to enioye them 18 and that they do good and be ryche in good workes and redy to geve and to distribute 19 layinge vp in store for them selves a good foundacion agaynst the tyme to come that they maye obteyne eternall lyfe 20 O Timothe save that which is geve ye to kepe and avoyde vngostly vanities of voyces and opposicions of sciice falsly so called 21 which science whyll some professed they have erred as concernynge the fayth. Grace be with the Amen. ‘Sent from Laodicea which is the chefest cite of Phrigia Pacaciana.’